

Okay. All right. So we are now entering, I guess the fifth week of material, the sixth week of the program, so we've all had a break week the last week, or maybe it wasn't a break. I'm just curious. What did some of you do during your week off, where you didn't have any assignments? Feel free to pop anything in the chat. We've got Carrie here, helping out in the chat, and also Ari. Welcome to both of you. Catching up on lab four. Breakout in hemorrhoids? Oh no. Catch-up. Hit a wall. Took last week. Break. Stressed about election and lab four. Got you. Caught up on a few exercises. Took lab four slow. Went back over labs, great. Was a week of review, awesome. Kidney adrenal exercise every night. Fantastic. That's a great one to be doing on the regular. Absolutely. Bought a car? Holy cow. Took time to integrate. Did exercises, caught up on the Q&A calls, awesome. Took a break, and really good to take a break. All right. Watched training calls, fantastic.

So, we're now getting to the point where we've started to go into the body more, especially this week, with the diaphragm lessons. I'm curious, has anybody gotten into those yet? Anybody gotten into the diaphragm lessons? Yeah, first one. There's a lot in there. Love the diaphragm lessons. Did the first one yesterday. Did two. Awesome. Tried them all? Holy cow. Yes, and the first exercise really activated me. Yep. Lots of diaphragm. Love the diaphragm lessons, yep. In the sauna today, and did it there. Awesome. That's fantastic. And that's... Yeah, so the diaphragm lessons, and we'll get into more about why this is on the call today, but they are very, potentially, powerful, because this is where we hold our stuff. We tend to hold our stuff in the diaphragms, and we will get into why that is today on the call. But yeah, it's not unusual to have stuff come up as we start getting into these chambers of the body.

Alumni, there's people who've done them and come back to them, resisted them. Yep. Yep, no problem. Got to follow your impulse, and also, it's interesting when we have resistance to these lessons, because oftentimes, that means that there's something there, waiting for us, right? In that material. Or, sometimes it may mean it's not the right time for us, and that can be an interesting process in itself, learning to discern when are we having resistance because there's something potentially activating waiting for us, and when are we having an impulse not to do it because we sense that it's not the right time. And that's a very important distinction to start to explore, because they feel slightly different, right? There's a different flavor, kind of, to those different things, though even they both end up in not wanting to do something. There can be different motivations. Yeah, a feeling of fear, maybe, about doing them. So that's a good indication that there may be something there.

Sometimes, when we just have more of an impulse not to do a lesson, and it's because it's not the right time, it can be a little bit more neutral feeling. If there's a lot of fear about doing something, that usually means there's something there to unpack. Now, that doesn't mean we should dive in, right? Necessarily. That means that we want to, maybe, very carefully, start to touch into some of those lessons, giving ourselves full permission to stop at any time, to be sort of that explorer who ventures in a little ways and knows, "Oh, I can go back to my home base," right? This is a very important thing to be able to do.

Okay, well, we'll get started with the call here. Last thing I'm wondering, before we start this, though. Anybody starting to find that they're starting to bring in lessons that they've learned in real time, meaning you're not necessarily using the audio lesson. You maybe are someplace random and you realize, "Oh, I've been noticing my posture," or maybe you randomly start holding one of your joints, or maybe you start to orient, just realize, "Oh, I've been orienting. Oh my gosh." Yep, lots of yeses. Yep. Able to orient more naturally. Uh-huh. Yep. Someone says, "I got muscle twitches all on the back of my right thigh. Is this normal?" Well, it's normal in the context of this work, you bet you. Absolutely. That is a sympathetic discharge. That is your body letting go of stuff. Those are some of those weird experiences I've mentioned before. Absolutely.

Yes, orienting, potent posture, layers, orienting, touching, also. Held my joints today, awesome, awesome. Yep, orienting while walking outside, hanging out with the kidney adrenal and their tightness. Orienting, following impulses. Yeah, that's another huge one. Lots of times, we may start to notice we're more connected to our impulses, right? As we start getting deeper into the body, deeper into this work. And so learning to listen to those in real time, that's fantastic. Orienting and noticing breath. Smiling and talking to folk, awesome. Awesome. Feeling feet, connecting to babies. Yep. Using containment exercises in stressful work meetings, fantastic. Becoming aware when I'm bracing, fantastic. Checking with posture. Yep, yep. So lots of orienting, noticing posture, noticing breath. More irritated, yes. Okay. Yep, not unusual. Not unusual. Going to the ladies room a lot. Mm-hmm, okay, yep.

So, again, these are autonomic, that's an autonomic function, right? Always interesting to keep an awareness out for how are my autonomic processes changing, shifting, and know that it doesn't mean that it's always going to be that way, that... I mean, the system has been on lockdown for a long time. We start to bring awareness and flow coming into the chambers of the body, noticing it in different ways, noticing when we're activated, noticing our posture. This is all paying attention, right? And our bodies like that. We start to melt. We start to wake up a

little bit, and that can result in weird things happening. So yeah, there can be a stage where, "Wow, I'm peeing a lot more than I used to," and that could be part of the body just readjusting. It's not unusual. Diarrhea. Mm-hmm. Okay. Yep. Yep, another common autonomic shift. Yep.

Okay. All right. So yeah, lots of things people are noticing. Lots of shifts. Just someone asked, what's the question? I was just asking, anything that people have been noticing that they're bringing into their life spontaneously from this work. So you're not necessarily going to the audio lesson. You're, in real time, starting to apply some of this stuff. So great stuff. Thanks for sharing all that. And so, I will get started with the call, and just going to close my chat window for now. And of course, when I am going through this, we ask that you do your fill-in-the-blanks along with us. Hopefully, you... I sent out an email yesterday, because we had updated these sheets, so they're mostly the same. There's just one entry that's different, so no worries if you didn't have a chance to print out the new version. I'll explain the entry. But we will get started, and if you want to, of course, yes, feel free to fill in the blanks along with me as we go through this.

So, feelings, emotions, sensations. Now, right off the bat, why are we putting these three things together, feelings, emotions, sensations? Well, it's basically because they're all the same thing. Sensations are the raw internal felt experience, and then, the emotion is sort of the meaning, the information that we take from having those sensations arise, right? So feelings, emotions, those are sort of the same kind of word, sensations, feelings, emotions. It's all kind of the same stuff.

What we do want to notice more with this work is the direct felt sense, and if anything, we stay a little bit away from meaning-making as we're processing stuff, because then that can lead us out of our body, right? We can have an emotion, and then we can all of a sudden start thinking about, oh, well this emotion must be from this time, or this is related to when this happened. And then we're going into the story. And then we maybe start reliving the story and thinking, "Oh, if only I had done this and that," right? And then we're coming out of the body. So, we do want to reorient to our felt experience as we're moving through stuff.

So where do feelings, emotions, sensations come from? That's the first sentence. Feelings is the word for the fill-in-the-blank there. They come from the body. Yes, especially from the organs, so that's the next line down, organs, AKA the viscera. I'm sure you've all experienced this type of thing, though you may not have realized it's what you were experiencing, but yes,

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our organs are the primary conveyors of information about emotion, what's happening in our environment. For example, a classic one, if someone feels really nervous, they may feel something in their tummy. "I've got something fluttering around in my belly," right? Butterflies in the belly. That's a common one. Or, maybe, "Oh, I feel so angry, I feel like my head could explode," or, "My chest just feels so tight," or, "There's a lump in my throat. I can't catch my breath." There's lungs, stomach, guts, brain. All of these things, these organs, are a big part of what communicates our emotions to us.

These parts of our body, going to the next line, these parts of our body also house our intuition, is the word there, AKA interoception, our gut sense, our sixth sense. And this isn't meant to be sixth sense as any sort of mystical supernatural meaning. It simply means our ability to listen to our insides, our felt sense. What does tend to happen, the more we hone our ability to listen on the inside, the finer that perception can become. So it may start off with big sensations that we're noticing, tightness in the gut or the chest, or weird shaking or trembling, or a feeling of queasiness, right? Feeling nauseous. These emotions all have their distinct kind of profile.

As we keep on paying attention, we tend to be able to notice more and more finer layers, and we will get into more layers, literally, as we go in through the program. We'll learn to start listening to the skin, and the fascia, the muscle, the bone, the blood, the fluids in the body. It really is, I think, to the degree to which we can hone our senses. As our sense of our physicality gets more and more refined, our intuition becomes more and more refined, because more and more what we're seeing is that intuition, it isn't a magical thing. It's what happens when you're tuned into that felt sense experience in the body. And the more you're tuned into that, the more you may have accurate intuitions about what's going on, for you, for other people in your environment, for example... Sorry, I'm just going to close a window here. There we go. So, just yeah, we want to keep on honing that intuition, interoception.

This is the next line here. This is why we work to bring self-awareness, intention, and attention to the diaphragms, joints, and kidney adrenals, and gut. So a bunch of words to fill in there. Diaphragms is the first one, which we're getting into, joints from past labs, kidney adrenals. We've just started to get into that. And gut. These are big primary places where we're wanting to pay attention. Now, the diaphragms, these are from the osteopathic tradition, also from some different traditions. They tend to line up with the Eastern tradition of the chakras, and they line up with the endocrine system to a large degree, which also line up with the idea of

the chakras. So there's a lot of correlation between these different traditions and how they sort of view these different containers within the body.

We don't really focus on the energetic nature so much. We're more interested in the physicality, the diaphragms. And these diaphragms hold our organs, so we have them in our head, which we don't work with directly in the program, but you can, and I'll explain that. But there's one at the top of the head. There's one at the tentorium, which is right at the level of that pituitary gland, pineal gland also. There's the bottom of the skull and the throat. We've got our thyroid in there. We've got the top of the shoulders, across here, and that's sort of where, also, our thymus is, that gland, and the heart. We've got our literal diaphragm, the breathing diaphragm, which is about the level of the kidney adrenal. We've got the pelvis, which is of course where our genitals are. And we've got the bottom of the feet, which aren't really an organ, and those are sort of the most imaginary diaphragm, but they do tend to convey a sort of boundary to our experience, the bottom of the feet.

So, these are these chambers that hold our experience, that tend to hold our emotions, so it's not surprising that people have a wide variety of experiences as they start tapping into the diaphragms. For some people, they may feel soothing. Other areas may feel activating. There may be all sorts of stuff that comes up. Okay. So yes, the last line. For example, the diaphragms encase our organs, so they encase our feelings. Okay.

Living with chronic stress, toxic stress, untreated early trauma, our body spaces tighten and shut down, and this cuts off our capacity to have self-awareness to our emotions, feelings, sensations, right? For so many of us, we learn to constrict. Now, this doesn't always lead to a shutdown, right? For some people, for many of us, it may lead instead to hyper-awareness, hypervigilance. That's still a result of the system kind of clamping down, though, right? It's the sort of lockdown, "I got to stay on guard. I've got to be aware all the time of what's happening around me." So it can cultivate a very hypervigilant kind of awareness.

Which also can then be applied to internal experiences, like any time we feel sensation, we might think, "Oh my god, what's happening?" Right? "Oh my god, I'm feeling something, and now I'm starting to panic, because what is this?" We can be hypervigilant to our own inner experience as well. Or, maybe we're more shut down, we're not feeling much at all. We just tend to pack it up, because that containing system is already ready to rock, and is functioning as this ability to just lock down, hold this, don't feel it.

Sometimes, there can be a combination of both of these types of things. We may be totally unaware of most of ourselves, but we're really aware of like what's going on all around us and in people around us. This was sort of me. There was a lot that I wasn't feeling in myself, but I was always very aware of everybody else, and like what's happening for them, right? So then I know how to stay safe. If I can feel what's happening for everybody else, then I know how to act, right? So that's a very common defense mechanism.

But all of these ways of adapting tend to involve tightening, shutting down, constricting within these diaphragms, within these chambers of the body, okay? So that's why this work of bringing in our attention and intention is so important. And just to be clear, the difference between those things is pretty important, and to know that both are powerful, so our attention, of course, is simply what are we focusing on. Our intention is how are we doing that, right? So like I was just talking about, paying attention to oneself in a hypervigilant way, like there's always a problem. That's not the best intention for self-discovery, and cultivating capacity and safety, right? We're going to be constantly scaring ourselves.

So, we want to hold this intention of curiosity, exploration, patience, self-love, care, soothing. It's like this constant cultivation of this, like, "Oh, I'm here. It's all right, you know? I'm with you. I'm paying attention. Oh, yeah. That feels scary. Yep, I hear you. Okay. I'm with you. Yep." You know, that's the intention quality, which is what forms the effectiveness of our attention, right? The way we pay attention. Okay. Okay, so moving on.

Hypothetical question. You encounter a tiger, or any threat that could harm your life. What makes you afraid of it? Is it the body's response to the threat, the conscious thought about the threat, or three, an emotion connected to the threat? And if you have any thoughts about that, you can pop it in the chat if you'd like. All of them. Emotion connected to the threat. Number one, the body's response to the threat. Number one, the body's response to the threat, lots of votes for emotion. So yeah, one and three are the biggest ones, I would say. Yeah, body response, emotion, there's one for the thought or the story. Awesome, yep. So in a way, all of these are correct, but there's one that's primary. The first thing that happens is actually the body's response. The body's response comes before the emotion or the thought. It's the first thing that starts sending us signals that there's something to be afraid of. So I'm going to turn the page here. A bit from Nina Bull, who wrote this lovely book, the Attitude Theory of Emotion, 1951. Bull's research found that it was the preparation of the nervous system, specifically the motor movements, to prepare for action, which then gives rise to emotion and feeling.

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In other words, our neuromuscular activations are primary in the development and experiencing of our emotive sensory state. So neuromuscular is the blank for that one. And then the third bullet point, another reminder that working via the body, the body is essential for working with our emotions. So this is actually quite profound, if you think about it. It's like what? It's not my emotions or my thoughts, that tells me I'm afraid? No, it happens before that. It happens with the automatic nervous system response shifting into fight-flight mode. Now, along with that, one piece she doesn't have here, which I think also should be included, is there's a corresponding chemical cascade, as soon as that nervous system fires up the adrenals start going. We may be flooded with adrenaline.

Oh, someone asked, what is the name of the book? The Attitude Theory of Emotion, the Attitude Theory of Emotion by Nina Bull. So we see a tiger, immediately before we have any emotions or thoughts about it, our nervous system is already going into fight-flight mode, it's already stimulating chemical release to prepare us for action. It's that preparation for action that generates the emotion of fear. So even as far back as her time, 1880 to 1968, she believed that it was important to recognize a somatic pattern, and from here, one could create a practice to shift that motor muscular pattern deliberately. Sound familiar? Yes. That's pretty much a lot of what we're doing. We want to learn to recognize what is happening in our nervous system before we even necessarily get to the emotions and the thoughts.

Now, bear in mind we are talking about the context of trauma healing. If you actually see a tiger, you probably don't want to sit there and track your somatic experience and know that's time just to run, to follow those accurate impulses. However, when we're talking about, I get presented with a deadline, or I see a sentence online, and all of a sudden my body is mobilizing for fight or flight, that is an important thing to recognize, because what we will tend to do is think that that is accurate, because we don't know what's happening. This is the fuel for all internet debate and divide and just the toxic stuff that goes on, on these social platforms that really encourage people to stay in survival mode. And to argue is like, okay, you see something and then before you know it, you're typing in all caps and that's your fight-flight has taken over before you even know what's happening. So we want to learn to recognize, what does it feel like when we start getting activated into these survival states?

Because, those physical sensations, they happen instantly and we can start to recognize them and shift. Even knowing like, wait, I'm going into fight-flight mode. Is my life being threatened? Okay, I'm probably being triggered. This is some kind of trauma response. And already we're bringing in our higher brain and we're starting to de-potentiate that, we're starting to

de-escalate it a little bit, and then we can start to work with it. If we just go with it, there's no way. We're already down the tracks before maybe we realize, oh shoot, maybe I shouldn't have just spent an hour arguing with a stranger online. So this is why it's so important, so important to notice, to learn to recognize these signals.

And yes, good point, as humans, our thoughts can stimulate the fight-flight response, unlike other mammals. Yes, absolutely. We are unique because of our wonderful imagination and higher brain, we can put ourselves into fight-flight just by thinking about something, absolutely.

But why, Seth? Because that's the way it is. We have this incredible dual nature of being very primitive mammals and incredibly creative, almost electrical energetic beings with very subtle senses and the ability to create wonderful art. So there's so much divide in us sometimes, but it's really not a problem, it's just because we haven't learned this stuff. We haven't learned how to be a good mammal, for most of us, and industrialization is where we started to go away from it. Long, long ago, we stopped sort of learning how to be effective mammals because life got pretty easy in many ways, comparatively. So this reorienting to learning how to be a good mammal is pretty darn important.

Okay, so coming back here, I'm not going to read the reference article, you see it there. Oh, so maybe that's not a book, maybe that's just an article, I apologize. Okay, last line from Nina Bull, she believed that seeing, sensing, feeling the tiger puts you into an immediate reaction to run/flee, that's the fight-flight. And this is the part where, if you have the old handout, it's going to be a little different. It is this internal preparation to act that then generates the sensations we associate with fear. So the old handout... Actually, I had an error. It said it is the act that generates the sensations, and it's actually not, it's the preparation. I don't know how we went so many rounds without catching that error, but I was prepping for the call, I was like, oh, that's not quite right. So yeah, it is the internal preparation to act that generates the sensations we associate with fear.

So think about that for a moment. We see something scary, what does our body start doing? So the legs are going to get ready to run. Our breath will already be coming faster or maybe start getting deeper. Our shoulders might start to tighten. If you think about all the actions necessary for running, and the core might start to sort of feel like it needs to be engaged. If we're just sitting there or standing there, what might happen? Trembling in the legs, shortness of breath, the gut tightening up, fear. We may start to get a cold sweat. It's because the body is telling us, run, run, run, but we're not. And because there probably is no real reason to, in



many cases. So we feel these sensations we associate with fear. Fear and also anger, which we will get into eventually, healthy aggression. These are sort of like emotional fuels. They're meant to power action. They're meant to help us do something, to protect.

All right, so just take a moment. Let's just take a little pause before we go on to the next section. Maybe just give yourself a little moment to orient, take a break. If you need to go to the washroom or anything. Let's just give ourselves a minute here. I'm going to have a little tea. Yes, the last blank there was fear. Yes, that last sentence, she believed that seeing, sensing, feeling the tiger puts you into an immediate reaction to run/flee. And it is this internal preparation to act that then generates the sensations we associate with fear.

It's interesting, the notion of being a mammal, I think a little bit sometimes about good old Freud. Of course, there was a lot that he didn't get totally right, but we owe him a lot for basically developing the idea of therapy in some ways, in many ways. Although there's other traditions that have had the idea of this... The therapeutic process goes way back in many indigenous cultures also. But in the way we understand it now, Freud really developed that. And one thing that was interesting is that his whole basis was that we are all just vicious animals, that the only way we survive is through repressing our base animal nature, which leads to all these problems and conflicts in the psyche, that was sort of his foundational thing, and in a way, he's not wrong. In a way that's actually accurate.

But the thing is, we can learn to actually be mammals in a much better way. There doesn't have to be a conflict, and the more we become aware of our mammalian processes, which are these fight-flight survival responses, also, it is our instinct, like animals they are tuned in. They're tuned into their environment, they know what's happening around them. Animals in the wild, especially. Their instinct is 100% on. So our instinct is an animal sense, really that sixth sense.

Okay, so this next section doesn't have as much fill-in-the-blanks, it's more a bunch of different quotes from various books that I'm going to read here, and we'll talk about them a bit. Really enjoying experiencing myself more as an animal, absolutely. Yeah, it's pretty great. Yeah. Yeah, that's great too, yeah, in that about Freud, I hear his judgment that animals are less than human, and I prefer holding the belief of interconnectedness. Absolutely. That's how we become really powerful, potent human beings, is by being able to be both this higher thinking brain, this creative self, this self-aware creature, and a mammal that knows how to be in its

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environment and listen to its physiology and honor it. It's that interconnected and union of the natures that really make us really powerful, creative, effective human beings.

All right, review all comes back to the body and its responses. So this is a quote from Gabor Maté's book, *When the Body Says No, the Cost of Hidden Stress*, which if you haven't read it yet, definitely put it on your list, fantastic book. So awareness also means learning what the signs of stress are in our own bodies, how our bodies telegraph us when our minds have missed the cues. In both human and animal studies, it's been observed that the physiological stress response is a more accurate gauge of the organism's real experience than either conscious awareness or observed behavior. Pretty powerful piece of information there.

Basically, until we learn this kind of biological self-awareness, this interoception, wisdom, yeah, someone may ask us, how you doing? And so what do we self-report? Oh, I'm fine, doing good. What's actually happening if they hook up the EKG and measure the adrenaline and check out what's happening with our heart rate? And it may tell a whole different story than I'm fine, especially when we're living with unresolved trauma, and these survival responses are always at play underneath the surface in one way or another. The physiological state is a much more accurate gauge of the organism's real experience, and that's why we're learning how to pay attention to this stuff.

Okay, this is from one of Peter's books, *In an Unspoken Voice*. This is the second book from him, *How the Body Releases Trauma and Restores Goodness*. This is from chapter 13, *Emotion, the Body and Change*. The reason the bodily felt sense has the power to creatively influence our behaviors is precisely because it is involuntary. Feelings are not evoked through acts of will. They give us information that does not come from the conscious mind. Emotional intelligence and emotional literacy communicate through the felt sense somatic markers, and are vitally important to the conduct of our lives. So again, just reinforcing the same thing. We have to learn to listen to that felt sense.

Now, in some ways, feelings can be evoked through an act of will, as was mentioned in that we can choose to sit there and think about something that drives us crazy. So though chances are if we're doing that, we may not realize that's what we're doing. Or there can be a middle ground where we realize that's what we're doing and we've learned to catch ourselves. But then there's sort of this battle, this tug of war where we're back and forth. But yeah, generally speaking, in real time when emotions come, yeah, right, it's autonomic, it's automatic, it's part of that perception of the physiology. The physiology has its own awareness.

If we think back, I think we've covered this in the biology of stress videos, when we're talking about the dorsal vagal nerve, remember, 80% of those pathways go from the gut to the brain. The gut is this huge information, just a sensory beacon that's always feeling the environment, 80% of those signals. So it's always conveying information to the brain about what's happening around it. When you go into a room where something's not right, what's the first thing that happens? Your gut feels off. So there's a reason to say, listen to your gut.

Okay, next quote from Peter, from Unspoken Voice, the balanced attention to sensation, feelings, cognition and élan vital, life energy, remains the emergent therapeutic future for transforming the whole person. So yes, being able to notice the sensations, the raw sensations, the feelings, the emotions. That means what is the meaning of those sensations, our cognition, what does our mind start to do with this? And can we stay connected to the life energy of it? That's when I was saying before, how we can go into the mind and start thinking about the emotions instead. No, we actually want to stay paying attention to the energy, to the sensation, because that is our life energy. So we can miss the boat and go off on a mental tangent when there's this opportunity to really connect with our life force, which is this emotion, this sensation, this felt sense.

Can you be acting from your physiological information without being aware of it in your conscious head brain? Of course. And that's mostly what we see, that is society. So many of us are running around not knowing why we're doing what we're doing, because our survival physiology is running the show. This is really how we develop our ability to actually have free will, in my opinion. If I go back for a second, to Nina Bull, there's current researchers who are finding this also who are still looking into this, so Robert Sapolsky, he's a huge one. He's come to the conclusion that human beings have no free will, because what he's seen is that before there's any thought or decision, there's a cascade of bodily experiences that happen first. So he's made the interpretation like, oh, we must just be always being driven by our body. But I think he's missing this huge piece that actually we can learn to be aware of our body. So awareness is different from thoughts.

How is it possible that we can notice what we're thinking? They're not the same thing. Awareness is that higher brain ability that humans have. Be self-aware, I can sit and notice my thoughts, notice my feelings, notice my sensations. That ability to notice the physiology, to be aware of the physiological processes that are happening before the thought, which is what we're learning, that I believe, is what enables us to really have free will, to learn, to truly be able to make choices. But for most of the planet right now, unfortunately, people really don't,

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to a large degree, have free will because they're being driven by their survival energy, and that is what keeps the limbic brain really active, the amygdala, the brainstem, these more primitive brain centers are sending out these emotions, these signals of alarm, just driving behavior that is largely unconscious.

So yes, this bodily wisdom, these interoceptive signals, when we learn to pay attention and intervene at that level, we really change what's possible for us. Okay, this is again, from *When The Body Says No*, the cost of hidden stress. This is from chapter 19, the seven A's of Healing. This is from a conversation Gabor Maté had with the Toronto physician and psychotherapist, Alan Kaplan. He says he points out that both repression and rage represent a fear of the genuine experience of anger. "Healthy anger," he says, "is an empowerment and a relaxation. The real experience of anger is physiologic without acting out. The experience is one of a surge of power going through the system. Along with the mobilization to attack, there is simultaneously a complete disappearance of all anxiety." So that's a pretty interesting one to notice. Now, again, he's talking about, in a healthy system that hasn't already learned how to pack stuff up, repress it, not act on impulses, be reactive, et cetera. This is obviously an ideal scenario, but this is, as I became more regulated and more comfortable with moving anger and stuff, exactly right. This is what it's like. When you feel that anger and it's not all tightly coupled up with associations and trauma history, and you learn to be aware of it and just feel it, it's an expansive experience. It is a whoosh.

It feels quite good to have that just flow through the body. Again, this is from Gabor Maté, *When The Body Says No*, chapter 19. Very important book to read. So yeah, that empowerment, that sense of just having energy, being strong, that comes when we learn to allow this sensation, the energy of anger to come through us and we realize we don't necessarily have to act on it. Now again, this is different from a real time survival situation. This is in the context of old stuff coming up and out.

Then he continues, "When healthy anger is starting to be experienced, you don't see anything dramatic. What you do see is a decrease of muscle tension. The mouth is opening wider because the jaws are more relaxed, the voice is lower, and you see all signs of muscle tension disappearing." Again, this is healthy aggression, healthy anger in a relaxed system that's learned to allow it to come through. So don't feel bad if this is not what you're experiencing, because what would be much more common to experience at this stage is tight jaws, shoulders getting tense, heat in the face, tension in the chest. All of this is much more common at this stage. This is what we're working towards, but it's an important thing to know and have sort of

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in your headlights out there in the distance. If this is not where you're at, please know that this is normal right now in your process, to feel much more tension, anger, tension, heat, that kind of thing.

Yeah. Healthy anger is also boundaries. It is what gives us the ability to say no to something that isn't good for us, which is part of cultivating relaxation and safety. How relaxing would it be if we didn't put ourselves in situations over and over again that we don't actually want to be in? Because we've learned how to have healthy boundaries, because connected to our anger and our sense of no in a healthy, balanced way. So someone asked, "What about resentment? What do we do with that?" That goes in the same camp with repression and rage. So resentment, rage, this is anger that is not being allowed to move. Resentment is anger in the mind. That's all it is. It's when we resent thinking about, "Oh, this person did that and they did that, and they did that." It's because the anger hasn't been able to move through in a powerful, healthy way.

Same with rage. Explosive rage is because someone does not know how to be with their anger, they're scared of it, so it just explodes through and they just act out. That's also called a regression. If you want to go back to Freud for a moment, it's a regression. It's going to an earlier physiological state. When someone just acts out in a tantrum-y kind of way, they're going back to being two essentially in their psyche and their physiology. Depression is the absolute repression of anger. Someone asks, "Is depression related to anger?" Depression is what happens when anger is fully constricted and driven inwards. So it's a full repression of anger and that life energy. That's what depression is at its core. In terms of how do we get out of these things, resentment, rage, et cetera, by using healthy aggression, which is what we're going to be getting into. Yeah, stay with me.

Okay. So yes, when healthy anger is starting to be experienced, it actually is more relaxing and empowering, and stuff doesn't have to go into tension because it can just be energy. One way of thinking of it is because there's no associations that need to be resolved, that tissues don't grab onto it. There's no need for that energy to grab onto our various tissues and try to make them act, because we understand there's no need for that, and we've worked through the various incomplete things that never got to happen, which is what we're getting to next. All right. So going on to this next page, some more fill in the blanks here. "Why it's important to let emotions move and do their thing." Okay. "They let us know we're alive." Yes, we will not be feeling if we're dead. So one of the things that I always try to reorient people to if they are

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especially in the camp of, "What's going on? I used to just be so calm and now I've started this work and I'm feeling these things. It's terrible."

It's like, "Actually, no, you are alive. Welcome to humanity. And now you've got a lot to unpack is all. There's a backlog," but these emotions are life. This is what tells us, "I am alive." "They give us important cues about our interoception and neuroception." So interoception is what's happening on the inside. I think neuroception is really just another word for perception, just aware of what's happening in general. Interoception is what's happening in here, what's happening in the felt sense, experience, and yes, those emotions, those feelings, they give us important cues about what's happening in here and what's happening out there. And are those things related? Do they match? If the answer is no, like, "Oh yeah, the waiter spilled some of my water, but I probably shouldn't actually want to kill him right now," okay, you are in a trauma response. Notice the lack of juxtaposition. It's not accurate, your response right now.

Someone cut me off in traffic, like, "Okay, yeah, that's annoying, but why do I want to actually track them down and ram into their car? Okay, I am in a survival response." Someone laid a polite boundary down at work, and now I'm flooded with shame and I want to go home and crawl into bed. "Okay, right. This internal thing here isn't matching up with what's actually happening out here. I'm in a trauma response. I'm in a survival response." Noticing the difference between our interoception and our perception, and if they don't match up, this is incredibly important and valuable.

Next bullet point. "When we trap emotions, they accumulate. This creates toxic stress." There can be healthy stress, right? Not all stress is toxic. When we have experienced something that is stressful on our system, but it's within our capacity to rise and meet it and to have a successful outcome, that's an incredibly positive form of stress. It helps us learn, helps us grow, helps us maybe notice what our limitations are in some regards. When we trap emotions, when we trap our life energy, which is what our emotions are, we are trapping that life force. That creates toxicity. That creates a whole host of problems.

We'll get into a clip later on from Gabor Maté called The Need for Authenticity that'll be released in the additional resources, but you can go watch it at any time on YouTube, Gabor Maté, The Need for Authenticity. But one of the things he talks about there is when he was in clinical practice working in the oncology ward, he would notice that all his cancer patients had the same personality profile, and repression of so-called negative emotions was one of the biggest pieces. There's a few. Repression of so-called negative emotions, always putting other

people's emotions and emotional needs before our own, always being polite, not saying what we mean, and thinking that we are responsible for another person's experience. These are the main hallmarks that pretty much all of his cancer patients shared, because in all of those cases, we are repressing our authenticity, and when we repress our authenticity, it's not some woo-woo thing.

We're repressing our life force. We're repressing our immune system, and those survival energies themselves keep us from accessing healthy autonomic functions. So there's a whole slew of ways in which as we repress our stuff, it truly does create toxicity. Now, again, give yourselves a break, everybody, if this is you, because it was a survival adaptation. It wasn't a conscious choice. If your system learned to repress due to your environment, that was a smart thing at the time. It was the smartest choice your body could make at the time in order to survive. You don't have to do it anymore, but it was something that happened to keep you safe, and that's why it's really important to remember these are physiological decisions. The body knows first and it will act to protect you. So next bullet point, "Let them move and we free up our life energy, our life force," the *élan vital* as Peter so elegantly put it. I think that's French.

Yeah, so this is why it's so important to learn to let emotion start to move, including aggression, of course, and this is why we're starting this training call the same week that we get into the diaphragms, because those containers, these are where we pack our stuff up. It's in our lungs, it's in our stomach, it's in our viscera. It's in those guts. It's in the shoulders, the musculature of the jaw. It's in the worry lines in our forehead, the tension we hold in our face. It's in the tension we hold in our arms and legs that may be ready to fight or run. So we want to cultivate this attention to pay attention with the right intention, that intention of, "I want to know, I want to know what's happening in here."

Yeah, we can post the link to that Gabor Maté video. Ari or Carrie, if you can look up on YouTube, *The Need for Authenticity*. If people want to get a head start and watch that, it is very, very good. Okay. Good point here. Yes, "There's so much grief that comes up when I see how much I've repressed my anger for my whole life, and then I feel intense anger about it." Grief and anger together, the classic combo, like ketchup and french fries. Grief and anger are almost always layered together like an onion, and we process a layer of rage, and then we have big tears or we have a big cry, and then we realize we're really angry. Very, very common for those to be wrapped up all together.

And then again, from Levine here, "As people learn to master their emotions, they also begin to harness the underlying impulses to action." Thank you, Ari. She just put that video in the chat, so if you want to pop that open or watch it later, that's all good. Of course, also it'll be in the replay page. "As people learn to master their emotions, they also begin to harness the underlying impulse to action." So yes, we want to let these emotions move, we want to let them do their things. First, we have to find them. We have to find them in the body through exploring things like the diaphragms, the joints, and all the other stuff that we'll be doing. Cultivate the inhale and exhale. That may have led to emotions for a bunch of people, because we're getting into the lungs and using them in different ways from those earlier labs.

And then we connect to the impulses. And again, don't worry if this is like, "Huh?" It'll happen. First, we have to find the emotion, and we need to have that intention of wanting to discover it, whatever it is. And then as we feel that, we want to help it come out, help it find... "What word are you? What color are you? How would you move? What's the posture of you? What sound do you want to make?" Asking these questions of our physiology and these things we discover, and it may be unknown, it may be, "I don't know, I'm just going to try some stuff."

It is a process of discovery. If we've been constricted and shut down, it may take a while for our body to start telling us, but it will happen. It will happen. Okay, so the last fill in the blank here on page four, "Enter the completion of stored up anger and aggressive responses, procedural memories, and the uncovering of healthy aggression." "Enter the completion of stored up anger, aggressive responses, procedural memories, and the uncovering of healthy aggression." Okay, so if you recall, a procedural memory can be just... One definition of that is just something we know how to do automatically. Riding a bike is a procedural memory. Tying our shoes, whatever it may be. We learn how to do it, and then we don't have to think about it. We just know how to do it. Incomplete procedural memories are when our body tried to do something automatically in the context of self-protection, but it couldn't, or we didn't allow it.

And there can be a whole host of reasons for this. Sometimes it's because we're babies, and when we're put into a survival response when we're a baby, there's literally nothing we can do. We can't move our body except to sort of tighten our core, our spine in distress. That's about it. We can cry. We try to let our caregivers know, but there's not much we can do to literally act out a survival response in our physiology. When we are younger, we may have already learned that it's simply not safe to do so, or we may have started to do so and we were punished. Most kids, if they weren't shut down early, will have a natural tendency to act out, to let stuff come out. And what very often happens is that, of course, the parents themselves are traumatized,



which is part of what caused the problem in the first place. The parents get scared. They want to control the behavior of the child.

And then because the parents don't want to be out of control, they don't know how to handle it within themselves, so they try to manage the kid. Very often, the kid is reflecting what it's feeling in the parents, and so you get this real toxic mess where everybody's learning different ways to repress and keep stuff bottled up. So that may be another reason. Societal pressure. Of course, there's the classic gender role bullshit. Girls shouldn't get angry and boys shouldn't cry. Thankfully that's changing some, but it's pretty deep in there. Depending on which culture you're in, it's still pretty strong in some cultures. So that's a repression of a kind of procedural. As a man, you experience something really heartbreaking and you have tears well up, but you stuff it down and you force it all... That's the suppression of an autonomic response that's trying to happen.

If you get really angry and you feel like you should speak up, but you've been told because of your gender or whatever that you shouldn't, that's not right, then you pack that up. That's going to lead to repression of these procedural responses. So there can be many, many reasons why we don't express something. It could also be literally physical. A baseball was coming and my body wanted to put up a hand to protect, but it didn't do it in time and so the baseball knocked me out, and then I couldn't act. So there can be all sorts of reasons why we don't complete these procedural responses or autonomic impulses.

So notes on releasing and deactivating stored traumatic procedural memories. "It is impossible," the first word, "for us to predict when we might have an emotional release or have a procedural memory that wants to be deactivated or renegotiated." "It is impossible for us to predict when we might have an emotional release or have a procedural memory that wants to be deactivated or renegotiated." So what's the difference between deactivation and renegotiation, since there's two options there? Deactivation is basically, "I gotta do what my body was wanting to do. I didn't get a chance to push that person off of me, and I'm in a session with my practitioner, and we're working with pushing, and I could really connect to the moment and that impulse, and I let it out, and I pushed them across the room, and I feel that sense of completion, and I feel that sense of, 'Ah, victory.'"

That's the sense sort of one tends to have with completion of a procedural memory, which is a deactivation of that energy. Sometimes it's not literal though. Sometimes what the body is really wanting to happen is to be able to do something different, which is a renegotiation, is

another way to phrase that. So the classic example from a demo with Peter, working with a woman who had been assaulted. This was at the Healthy Aggression masterclass many years ago, and she wanted to hit. And that was the impulse. That's how it first showed up. And so he gave her a pillow to put across her lap, this big like a Zafu, and just like, "I'm working with that, feeling that force and that... Yeah." And then at one point he said, "Okay, now that's great. I want you to see what happens if you just raise your arms up and don't hit, but get ready. Really get ready to hit. Get ready to hit, feel the energy, and then just allow what wants to happen to happen. And she actually didn't want to hit when she did that. And this is what actually allowed the deactivation, was what her arms really wanted to do was this. And it went into this full extension and release across the sternum and the shoulders, and that's what actually allowed that energy to complete, not the hitting. So that's just the slight difference there, deactivation, renegotiation. The end result is the same in that the energy that's been stuck gets deactivated, gets completed, but it's that it may want to do something different than we initially think. And so that's why we don't necessarily want to think we know what we need to do, right? Just because I'm angry doesn't necessarily mean that now I need to push, or now I need to yell or gnash my teeth or whatever.

Maybe you do, and that could be a starting point, but we want to have that intention of discovery, and also just like maybe, I don't know, really listening to what wants to happen, what wants to happen. Okay. Next bullet point. This is why it is essential that we build solid nervous system foundations, grow our internal capacity, and have tried and practice tools and resources at our disposal. A lot of fill in the blanks in that sentence. This is why it is essential that we build solid nervous system foundations, grow our internal capacity, have tried and practice tools and resources at our disposal, because we might miss something that's important and not even know it.

And again, there's a lot of signals happening a lot of the time for most people in some way or in another, and they're all pretty important. That doesn't necessarily mean we always necessarily can act on them and work with them in the moment all the time, but a lot of the time, we can. And when we have these tools and practices at our disposal, which is what I asked at the beginning of the call, if you recall... Have you noticed you're doing things spontaneously without the audio lesson? That is the ultimate point, is that it's actually a somatic tool you just have in your toolkit. I'm going up the elevator. All of a sudden, the elevator's stuck. Oh my gosh, I'm starting... Okay, what's happening? I notice I'm starting to break out in a cold sweat, and my breathing is getting tight. And okay, what's... Oh, I'm going

into a fear response. I'm going into a survival response. All right, what can I do? And if you have to go to an audio lesson, that's not going to work out so well, right? So we want to have these tools and practices at our disposal.

Oh, I need to... What happens if I bring a little space into my chest, to my belly, and I'll just breathe a little bit mindfully here? And oh, okay. As I breathe, and bring in more space, there's a little sound that wants to come out. And oh my gosh, there's that memory. Oh my gosh, that's right. I was trapped in an elevator when I was six. Whatever it is. I'm just making this up. But there's many opportunities we may be presented with throughout the day where our body sort of says, "Hey, hey there. There's something going on here." Right? So when working with and moving, freeing up stored anger and harnessing healthy aggression, okay, phase one, connect to the inner experience. That's what we're talking about, right? This whole call has been about why we have to pay attention to what's in the felt sense. Phase one, connect with the inner experience, the body viscera, interoceptive quality, sensations, feelings, felt senses, et cetera.

What's going on in the inside? Phase two, discover what, if any, movement, emotion, word, sound, texture, et cetera. So there's a bunch of different blanks there. Movement, emotion, word, sound, texture, et cetera. Discover what might be there, ready and waiting to be experienced, processed, expressed, and integrated. Phase two must connect with phase one. Always maintain connection to self during these phases. Very important. And this is a distinction that separates the work we're doing here from big cathartic practices. So in the old days, and unfortunately still some to this day, there's been these real cathartic practices that some people advocate for. It's like, okay, you're angry. Okay, all right, smash the out of this with a baseball bat. Literally, I've seen workshops like this where it's like, okay, yeah. And then when the person gets overwhelmed, because what happened is they went into the action and didn't stay connected to their internal experience. The mobilization, the expression must happen in connection with what we're feeling. We can't let the action take us out of our inner experience, if we want it to be an effective form of processing.

So that means we usually do less than you might think. This is why there's often emphasis on slowing things down, moving slowly with our movements, because we want to say we have to stay connected to what we feel. Because what happens is when we mobilize something, we're feeling effectively, what we're feeling changes, and that's what we want to notice. Like, oh, as I express this in this way, this internal felt sense is changing, and now I'm feeling this. What's the expression of this? Oh, it's a totally different thing. If it is just like, oh, I'm angry, and now I have

to do anger stuff, we may miss entirely all the different shifts and nuances and subtleties that happen as we start to allow things to express.

So just a final little bit here about these words, movement, emotion, word, sound, texture. Some of those may make sense, but texture, what are you talking about? So lots of times when we are learning to interpret our felt sense, it doesn't start with a mobilization right away. It may start with just inquiry. Again, lots of times these signals have been compressed for a very long time. They may not feel safe and ready to move. We need to help them, help them learn that it's okay. And so part of the way we may do this is by using our creative mind. So say that somebody is like... You're feeling just like, oh, I don't know what this feeling is, but it doesn't feel good. Okay, great. Good place to start, that you don't feel good. Where is it? Where do you not feel good? That's the first, step one, right? Connect with the inner experience, phase one. Oh, okay. It's in my belly, and also a little bit, I can feel it behind my eyes. Okay, great. There's your inner experience.

Now, take a moment, and maybe close your eyes, and just connect. Let's start with just the belly. If that feeling in the belly had a color or a texture, what would it be? And what we're doing there is we're turning on our creative mind. We're bringing that creative, caring intention to our attention. We're not getting worried or angry about it. We're inquiring. We're interpreting. It's like, okay, yeah, this is a red... It's like red steel. It's like a steel rod, but it's all red. Okay, great. Now, just see what it's like to notice that and feel the feeling. See the image and feel the feeling. Maybe that's where we start. Sometimes, as we do that, there may be something else that starts to happen. Like, oh, as I go back and forth and I feel this feeling, and I see the image, I notice that the image is now changing. It's still a steel rod, but it's cool. It's blue.

We want to start to notice how we can have these differences and creative interpretations in how we feel and how we relate to it, the images, the experiences, right? That can also then lead to, well, what's the... Okay, what's the sound of that color? What would the sound be of that color? Okay, great. Yay. We want to creatively nurture these things to come out, staying connected to the felt sense. So any way that we want to be creative, we can do it. Yeah. What's the word? If those tears that are flowing down your cheeks could speak right now, what would they say? That's a classic one that I've seen Peter use a lot. I feel like a lump in my throat. Really? Oh, lump in your throat. Okay. If that lump had a word, what would it be? Right? Et cetera. There's so many ways that you can start to ask about your inner experience.

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Okay. So that is it for the worksheet and mostly for the call. This is, again, the groundwork. We're laying the groundwork for healthy aggression here. This is call one. In two weeks. There'll be call two. And also in lab six, we'll start to get into healthy aggression practices and more direct examples of how to do this. But we're laying the foundations with this first call. The biggest things to know are, connect to in here. Try to stay out of the meaning making and the sort of reflexive thoughts. Be creative with your mind in how you relate to and engage with what's in here. Because what's in here is your life, energy, your vitality, everything that needs to come through. And then what is your impulse? What is your impulse? What wants to happen? Now, we may find, over time, if we're starting this... And say we are talking about aggression is coming up. I just feel so angry. Right?

Okay, what's your impulse? I just want to fricking destroy that thing over there. Well, okay. Great. But again, we want to avoid big, cathartic stuff. We generally want to avoid breaking things. If possible. What would it be like to just imagine destroying that thing? And what would your body do to destroy that thing? And can you do those movements slowly? That's how we would try to then slow down and cultivate that response. Like, oh, okay, I can see myself doing it, and my arms would sort of go like this, and then I would go like that. And you just sort of do the motion. Slow them down. Use your imagination. You don't need to go around breaking stuff. I saw someone else asked... Where was it?

How do we work with healthy aggression if shame comes up every time we feel the anger? So that is a very common experience. You're not alone with that. So why would that happen? Well, if every time we were growing up we started to get angry, it was shut down and we were told we were bad, that would be why, right? So in those cases, you would want to work with both, basically. You would want to notice the feeling of the anger. Okay, it's coming up. And now I know myself. I know that if I start to move into this, that shame might come up, so maybe you just prepare for that. Okay. Start to work with the anger. The shame comes up. Okay, let's work with shame. What's the posture of the shame? How might you find a different posture that's more potent? What's the sound or the word of the shame? How does it want to express? We will get more directly into working with toxic shame and disgust as we go on. These are powerful, powerful emotional states, for sure.

But yeah, it's the same principles for everything. If you're working with one thing and something else arises, then you work with that. But when it's something like... We want to be aware of the differences, I guess, between something that's very active and something that's very collapsed. So with shame, that's a state of collapse, and we don't necessarily just want to

hang out with that. When we're in a real collapsed state, we want to notice differences. We don't want to override it either, right? So it's a delicate balance, because we don't want to say, no, no, no, I don't want to feel that. How can we feel that, and then feel something else? Potent posture is hugely helpful for that.

Okay, allow yourself to feel the shame. Go for it. What is the posture of that shame? It's going to be collapsed in some way. Allow yourself to hang out there for a little while. What are the emotions? What's the expression? What's the sound? Right? All the stuff we've been talking about. Then what would it be like to move into a little more potent posture? What would it feel like to just allow your tail to lift? How does that encourage your spine to lengthen? What happens to the feelings in your belly as that happens? You don't have to stay there. If that's hard, okay, maybe I'll go back. And I go back. I feel the difference, right? So working with posture is a powerful one for working with shame, and following impulse, expression, all that stuff. Yeah. Is there a reason the motion needs slowing down? Again, it's about staying connected to here. So if you can move really fast and stay totally connected to your internal felt sense, great.

You don't have to slow it down. It's just most people aren't good at that. It takes time to develop. The ability to stay completely connected to the felt sense while moving at full speed through the world. It certainly can happen, but especially with trauma, it tends to be kind of sticky, and so we can lose connection to ourself easily, especially if there's really big emotions there that are part of it, potentially scary, or maybe we don't want to feel them. All right? So slowing down, not being cathartic, actually being inquisitive, slow, gentle, really, really important. Remembering our resources, right? There's a reason that as we're starting to get into the diaphragms and such, we're also getting into the kidney adrenal lessons, right? So those kidney adrenal lessons, which are... There's one in lab four, and now there's one in lab five. Those are very much about the settling, soothing, letting the system come down. It's, for many people, one of their first internal resources that they develop.

If you think back to the start of the program when we had you list your resources, for most of you, they were external, things that you use, or behaviors, or things you take, drink, consume, whatever, things you do, which is great. You've got to have those. As we go on, we start to develop internal resources. Oh, I have the ability now to breathe and create space in my body and allow something to move. That's an internal resource. I have the ability to pay attention to my kidneys because I notice now when they're tight and bracing, and I can actually say, okay,

yeah, I hear you. It's okay. Settle down. Settle down. And that's an internal resource. So we are building these as we go.

And again, all of this takes so much practice. So please, please, please, if you're new, remember to give yourself a break if you're not getting it right away. It takes a lot of repetition in practice, because most of us now are adults that have been wired the way we've been wired for a long time. So it takes practice and repetition, repetition, repetition. If we had gotten the support when we were kids, it wouldn't have been like that, because when you're working with kids, it happens much quicker. That's just how it is, and it's all right. It's all right. Just keep it up. It's like, what else are you going to do? Why not just spend this time learning how to be better humans? And yeah. All right. So thank you so much for being here, and I was happy to take this call. I don't normally do the training calls, so happy to see you all in this context as well. And I'll see you as well on the Q&A call on Thursday. So all right, be well everybody. Thanks so much. Thank you to my assistants. Okay, bye.